SEXAGESIMA SUNDAY.

Mr. Hepworth Illustrates the Irresistible Force of Christianity.

HUMILITY AND HAPPINESS.

Mr. Frothingham on the Attempt to Set Priest and King Over Conscience.

PROFIT AND LOSS OF GODLINESS.

A Movement Toward the Establishment of Catholic Canon Law.

CHURCH OF THE DISCIPLES. THE TRIUMPHANT PORCE OF CHRISTIANITY-

SERMON BY THE REV. GEORGE H. MEPWORTH. The best weather yesterday morning must have deterred many devout church goers from attend-ing the usual services, for even at the Church of the ciples, at the corner of Forty-fourth street and Madison avenue, the congregation that assembled to listen to the discourse of the Rev. George H. Hepworth appeared greatly thinned. The subct chosen was "The Triumphant Force of Christianity," and it was handled with the usual skill of the reverend gentleman. Beginning with the criptural allusion to the force and power of truth a suggested by the query of Pilate, he passed truth as embodied in the teachings of Christianity. The sermon was ornate with rich imagery, more specially in those parts in which the rare and biding value of the Christian faith is contrasted with the specious and evanescent endurance of other religions, and was received with profound

The reverend gentleman took for his text the thirty-eighth verse of the eighteenth chapter of the Gospel according to St. John—"Pilate saith anto him, What is truth?" The interview be-tween Pilate, the self-seeker, and Jesus, the selfforgetter, is a very notable one. Pilate asked the Master wnether it was true that He presumed to be King of the Jews, whereupon Christ disclosed part of His plans and introduced the listener to a orce he had never recognized before and which he had almost found it impossible to conceive. Christ said this force was the truth, and upon the rength of this force Christ based His kingship ad prophesied that the time would come when everybody under its sway would be His disciples. The sentence of the text was undoubtedly de-livered with some pity at Bis self-deception. Phate felt himself on a higher level of common To a man who was so foolish as to claim a greater power than the physical one of which he (Pilate) was the representative he of course deemed maelf superior, and he put the query, "What force was the roling element of the world, might was right, the only power that controlled was that of a great army. Every nation struggled for the supremacy of the world until Rome absorbed all the nations of the earth within its own jurisiction. When gven Palmyra rose under the aspiration of its beautiful Queen Rome sent out er cohorts, and no deed of prowess was left un-

ANOTHER AGE. But after eighteen centuries have gone by we learn how to mea-ure human affairs by a different standard. Where now is the golden sceptre whose influence was lelt to the farthest limits of the north and south and of the east and et the wast? Where now is the civilization of which those Casars and that Roman army were the types? Where is the Pantheon of Athens? The steady tramp of the centuries has raised such a dust that the lottlest temple and nignest philar are covered up. And now when men want to find their was to the old thrones it must be with the pickaxe and by digging through the bowels of the earth. All that is past. We have learned another lesson. Our ances ors were laboring under the idea that the world was governed by lorce and not by truth, which outhasted the glided balls of Palmyra. The toing which is the most difficult of all to fall its truth. And even if it be chained, it will have that its letters hall away, and, renewed, it will start on its mission of triumph through the world. Truth never cies. In the orden time men ouried a handral of seed with a mummy. After many centures we unrich the cotton coth and the nanoul of seed drops into our hands. Well, we plant the seed in rich soil, and the sun and warmin oring forth a beautiful plant, as fresh and oright as the human eye has ever behed. So with true, It may be confined and Stini twill the men in the intervals.

done until Palmyra bit the dust, and until its beauteous and tamed Zenobia was conquered and rode a captive through the streets of Rome.

of seed crops into our hands. Well, we plant the seen in rice soil, and the sun and warmin oring forth a ceautiful plant, as freas and origot as the human eye has ever beheld. So with truth, it may be confined and still it will live until it has snojegated markind and its acknowledged by the world.

You and I now recognize he lack that only ideas, principles, are the lochnation atones upon which we build our characters as individuals or as a nation. Look at some of the illustrations of listory, Galieo was conneed. A bigoted cource commanded him to deby his own discovery; but after he had passed away the truth lived until the old and laise astronomy had died out and a newer and better astronomy had deed introduced. So it was with Luther. His disciples were compelied to give up their very lives in the detence of the truth, but it lived and grew like the availanche whose lorce, when it had once begun to swell, could not be stayed by any human power.

You can see illustrations of this truth, dear friends, not only in religious, but also in political history. The annals of the world are cloquent of the iset that it truth once sames upon the world no powers of darkness.

CAN EXTINGUISH IT.

Now, Christianty asis it is not a truth, but the truth. Aimost every b dy admits the first proposition, but that it has the authority of the remain only the Christian will silow. And fettlis claim to this distinction can easily be established by the teachings of time. We have seen systems of pallosophy and systems of religion rise and fail. But an age or two, a generation or two, has raised over them the past of obtivion, and they have given way to others better fitted for the times. Bretailer, it seems to me that all these frequency and it is the role, the component parts of the rules and the teachings of time. We have seen systems of one of the sun's rays; the third is the rang, red, brighter the suny to the train and the strengton, to support the train and the strength of the train and the strength of the sun's rays; the turn i

top, who see what those in the valley can only dream of.

SUT CHRIST, WHAT IS HE?

What is there beyond the show-capped peak which is there beyond the show-capped peak which is close to the eternas neaven itself? Christ glands just there, on the summit of human achievements, and within His vision come all the strisis, ail the sorrows of men, all the ambitions of the soul, and when He speaks it is with the suntority of one who has the power to coursel our journey to the heavenly aboue. On, how encouraging, how consoling is His voice: Only he knows it who lets the music of His voice enter his soul. Christ is what the eternas stars are as compared to earthly clod. His retuigence is that of the fixed pisnet on high. Let me give you one further illustration. Look at a noble ship, with fair wind sid weather, how last she sails: But well we know that the strongest oak will decay, and these raligious-like ships lay their decayed timber upon the strand, Christianity, nowever, is the organ ocean which streams; nowever, is the organ ocean which streams in thirer to that missishomable eternity, and bears all ships like a sunny did sometimes, and at others like a cruei giant. Thus it is bearing us on until we have reached the naven of eternal rest. Brethree, what time is to eternity, that socrates is to the

ont in the mightest atom of sand that is washed to the shore.

Just think of the power of the enormous mechanism of principles. What is a dynasty beside the cross? Want is the Republic compared to the door of the tomb of Learny, swinging slowly on its hinges and opening the realing of immortanity? Yes, brethrem. Time shall live forever and torever. When we have tailen into oblivion He will still reign. God is stornal, and we are worth but a slender handful of time.

The mayic of Christ is beyond our conception, the chemistry of Christianity is beyond our reach, it will take the downtrodden heart and infuse new life late it; it will take the addeen check of the young and dissipated and make it bloom with virtue and health. Nay, more, it will place upon the old man such a responsibility that he will wak with kingly virtue on toward the end of his life. In his evil fortune it will give you succor; in his good fortune it will teach you moderation.

A triend of mine toid me of a strange little flower in South America. The color of its petals is yellow and soft. When the sun sets and the shades of night come down it grows cold as though the heat which the sun had let in it was dying away, and then finally tranquil. But whereas during the day it was scentless, it exhales during the might a lovely perfume. Brethren that is the type of Christianity, when we think ourselves strong, when the sun of success shines up in us, we affect to despise Christianity, when we thank ourselves strong, when the sun of success shines up in us, we affect to despise Christianity, when we thank ourselves strong, when the sun of success shines up in us, we affect to despise Christianity, when we thank ourselves strong, when the soul exudes, then it is when the string is in reality taken from death.

ST. PATRICK'S CATHEDRAL. . SERMON BY THE REV. PATHER PARRELLY—THE

PARABLE OF THE SOWER. The Rev. Father Parrelly, secretary to the Archbishop, preached the sermon in the Cathedral yesterday. He took for his text the parable of the yesterday. He took for his text the parable of the sower as given in the gospel of the day according to St. Luke. Referring to the fact of the Saviour's explaining the parable to the disciples privately and not to the mulritude he said it seemed rather strange to some people that Our Lord should have explained it to the disciples, who apparently stood in less need of an explanation of it than the mulexplained it to the disciples, who apparently stood in less need of an explanation of it than the multitude. But it did not seem so strange, he said, when it was taken into consideration that the multitude were not ready to receive the Word of God; that they were like many who listened to the preaching of the Gospel nowadays—hard of heart, who have not the right disposition and were lacking in earnestness in seeking for the truth. The reverend gentleman then went on to show the necessity of preaching. He said the Gospel nad to be made known by word of mouth, not by reading, and he called attention to the fact that the teachings of the Saviour were all given by reading, and he called attention to the fact that the teachings of the Saviour were all given by Him by preaching, and that the only time during His career on earth that he ever wrote a lesson to mankind was when His charity forbade Him to speak—when He reproached the accusers of the woman taken in sin. The speaker then illustrated the power of God's word as spoken by the priest in the sacrifice of the mass at the moment of the consecration and in the consecsional at the moment of absolution, and showed that words spoken from the pulpit came with just the same force. It was all very well for some people to say that they heard the same thing over and over again every Sunday, yet what they heard was God's leaching, and, though they did hear it so citen, many of them were apparently unable to obey these teachings they heard so olten repeated.

The revered gentleman then exhorted his hearers to so dispose their hearts that God's

ently unable to obey these teachings they heard so often repeated.

The reverend gentleman then exhorted his hearers to so dispose their hearts that God's Word would fail on fruitful soil and that eternal happiness would be their reward after this life.

MR. PROTHINGHAM ON CLAIMS TO BE PRIEST AND RING OVER CONSCIENCE.

Rev. O. B. Frothingham took no text yesterday morning, but ancounced as the subject of his dis-cussion "The Claims To Be Priest and King Over Conscience." My theme, he began, as many of you may surmiss, is suggested by the discussion at present going on in England. The claims of the Roman Church and other churches is that, being initallible, they are superior to a man's con-science. Scientific people, independent thinkers and generously endowed men of intellect oppose this view entirely and denounce it as an outrage. In all specimens of their lit-erature the Roman Catholic Church has never failed to culogize conscience. But they place the conscience, and in enlogizing conscience they succeed in paying the highest tribute to their Church. There are very hw who do not agree that conscience is the representative in the heart that conscience is the representative in the heart of divine law. Rev. Mr. Newman says:—'If I were called upon at dinner to give a religious tosst—and I nope i never shall be—I should first toast conscience and then the Pope." Is not toast conscience and then the Pope." Is not there the whole case granted at once? Are they for Romanists that say this? What does what they say mean if not that there is a power higher than con-cience? The Cource is not supreme over menials, but over lords, not over servants but over masters. All enlogiums upon conscience are but more carcest ellogiums upon the Church. The Romanists speak of a good conscience that has been set by diligence in the right path. Dr. Newman uses very strong language in his letter. He disclaims what the Protesiani believes. The Romanists, like any other Church, believe that the Church is an ordained power, sustained by the divine wisdom and endowed by the divine parasiction. They believe that its priests are reared up to regenerate the sons of men. Man is subservient to God; the created to the Creator; the finite to the infinite. Engiand sees the danger and lears it. Mr. Gladstone says:—'I do not care to ask what surges and rear its and required the course of the course o

created to the Creator; the finite to the infinite.

England sees the danger and lears it. Mr. Gladstone says:—'I do not care to ask what

Shreds and tatters of human life

lie outside the moral law. I believe that duty is a shadow that always follows us and always will inlow us." There are no shreds and tatters that lie outside the moral law. Everything comes within the range of conscience. It is the strangest thing that these believers have failed to see that whatever power rules in spiritual matters should rule in temporal matters also. The Roman Catholic Church believes that spiritual authority has power over all things. The Jesuit tries to drive us into a corner. What sort of freedom does a magnet have that instead of pointing loward the North Star, attraches itself to something or wanders almlessly in spacer What sort of freedom does an intelligence have that ruehes blindly after error? Bishop Newman calls other beliefs vulgar. No person who weighs his words, measures his thoughts and understands what he says accepts such a definition of freedom of conscience at the Roman Church gives. Men have been will ing to die in defence of what they considered freedom of conscience, not for freedom without any conscience at all. A conscience that owes no allegiance to the moral law is an organ whose pipes are choked; it is a lute, rusty and stringless, at which sits no piayer. What makes conscience venerable is its sense of obligation. Conscience who keep it. The battle has already come for this struggle for

It must be longht with valor. The Roman Catholics would win if the men who ofposed were of vague and wandering minds. Let it be Roman Ca holics would win if the men who ofposed were of vague and wandering minds. Let it be Roman Ca holics would win if the men who ofposed were in a spiritual supremacy, and there will be no doubt upon which banner the victory will perch.

SEVENTH STREET M. E. CHURCH. THE USE AND PROFIT OF GODLINESS-SERMON BY REV. W. P. CORBIT.

The Rev. W. P. Corbit, paster of this church, preached yesterday, taking his text from the first epistic of Paul to Timothy, L, 8-"But we know that the law is good if we use it lawfully." The reverend gentleman said that godliness had two forms of being. In the first place godit-ness was the religion of God. No one ever claimed to have originated Christianity out God. It was an emanation of His being. No man ever claimed it, for he might know the claim would be futile. No angel ever claimed it, because they were in God's kingdom, and nell would not deprive itself of the enly chance it had of ever being any better by claiming to have originated this periect system. Besides these we have the testimony of God himself that Christ was His only begotten Son. There is no man, therefore, who is his inner testings does not acknowledge this creed to have been of divine origin, a religion which a mere outsider would admire and venerate; not that he could understand it, for there is more in Christianity than one comprehends who has not received its consolations, and received the inward grace of the Lord. These came to understand its consolations nor its benches; yet still incy may believe it because you tell them of it. It is the same feeling as with the man who has never seen the sun. He may have perfect trust in what you tell him and believe it fully; yet still he will never resulte what that sun is until he sees it and leels the warmth of its rays. No man knows God from naving seen him face to face, and some for this reason even deny His existence. And yet there are other men who know God and have intercourse with Him as close as though they knew Him in the flesh. They know Him by their prayers answered—that holy consolation lie administers to those who believe in Him. They know Him by the experience of His constant goodness. These have been told and believe that Christ will come with His Father and take up His abode with us. We should all take as our starting point that it is not the godiness which men teach, which we should follow, but the godiness which her his leasons, it is profitable at all times and all seasons, in all places, all occasions, and not in single places, like other things. angel ever claimed it, because they were in God's kingdom, and nell would not deprive itself of the

out ii. You must change his nature before he can be happy with the words in his mouth and not the meaning. The relation he sustains to the jountain of the universe is as nothing. Give me everything in the world but no religion and I shall be miserable. Look at Byron. He had everything that man could wish for, yet so religion, and he said himself he passed what he would call twelve happy days in his life. Look on Lazarus, having God in his heart and happy on the rich man's doorstep. Godliness is profitable, therefore, because it is the only thing in the world to make us happy. It is the same, whether one be in a palace or a dungeon, so long as God is beside you.

ALL SOULS CHURCH.

SERMON BY THE REV. DR. BELLOWS-HUMILITY THE SECRET OF HAPPINESS.

The lowering sky, from which snowy spray was

keep many of the members of the congregation of All Souis' church away from worship. Conse-quently that edifice was crowded with devout persons. The interior of the church is still decorated with the evergreen hangings that were put up at Christmas time, and they make a pleasing and graceful component of its scene. The flowing-lines of green, pendent from a star over the chancel and connecting with the shell-shaped the chancel and connecting with the shell-shaped soundingboard over the pulpit, have a particularly artistic purpose and effect.

The Rev. Dr. Bellows, who is the pastor of All Souls' church, preached therein yesterday morning, his subject being "Humility as the Secret of Happiness." Dr. Bellows frew this subject from the first half of the thirteenth chapter of the "Gospel according to St. John," which tells of Jesus washing the feet of His disciples and thus exhorting them to humility and brother" love. Dr. Bellows sermon covered a great deal of ground and recited many results of his observation and extensive reading. In it he condemned all those practices common in our secular life which nourisn pride and self-concett. Although Dr. Bellows did not exhort his hearers with exciting phrases, he yet pointed out to them the reasons why they should avoid as Christians, those destructive practices. He condemned all false ambition, especially that which makes popularity its goal, saying that, he who breathes the breath of applause had as well breathe sulphurous vapor. He spoke epigrammatically of "social ambition as the spur of American life, and the spur of American nearts." He depicted how it wounded the hearts into which it entered, and despoiled them of their best attributes; and now it introduced into the lives of its victims deceir, and constant lack of happiness. Said Dr. Bellows, "Happiness is achieved only by those who renounce it, and who devote themselves to procuring the good of their fellows. Such people as do thus, though they have faults perceptible to everybody, are still welcomed every where.

CENTRAL M. E. CHURCH. CHRISTIAN ENDOWMENTS-SERMON BY REV. F.

BOTTOME The minister took his text from Acts. VI. 5:--"Stephen, a man full of faith and or the Holy Ghost." To a church quarrel, said the divine, we owe the introduction of one of the noblest men of the Church, and to the same cir-cumstance the institution of the order of the desconate. A dispute arose between the Grecians and the Hebrews because their widows were neglected in the daily ministrations. To remedy charge of the secularities, and so relieve the aposties in their work. Among those so chosen was Siephen, a man of whose previous history nothing scarcely is known; but his subsequent career, brief but eloquent, gave us one of the in tensest pages of Christian history. The preacher directed special attention to the tensest pages of Christian history. The preacher directed special attention to the life of Stephen and to the great faith he possessed; he was full of faith, because faith was the manspring of action, and without it man could do nothing. We believe and the efore speak. Some have the faculty of faith, as a natural principle, more largely than others; but Stephen's laith was more than a natural power; it was a deep and absorbing conviction, and also a personal reliance on a present Saviour; a faith begotten and maintained by the love of Christ. There was a holy coltagion in his faith. He became, in consequence, a leader among men. Men of laith are always leaders. They see things unseen by others. They are the winners in society. As a rule they are siways secured who have alrong faith. Stephen was also full of the Holy Ghost. What a lesson, said the divine, might be gathered from the life of Stephen if we would only ponder on it! It was gloriously beautiful in its every feature, and not only taught men how to live, but the more important lesson, how to die. It is by faith we must live and by faith that we must be saved hereafter. Then, how important it is to us that we ponder upon the firm faith, and try to acquire it, that nerved Stephen is meet caimly the death he was adjudged to die because he convexed in Christ and preached His word that near might be saved.

FIRST BAPTIST CHURCH.

DR. ANDERSON ON THE VALUE OF PROVIDENCE At the Pirst Baptist church, Tuirty-ninth street and Fourth avenue, yesterday the morning ser-mon was preached by the pastor, the Rev. T. D. Anderson, D. D., who chose for his text Matthew xxviii., 20:—"And lot I am with you alway." It is the value of the divine promises, said the preacher, which is so simply expounded and so easily understood. Again, its value is enhanced by being so generously offered without exacting reward, so to speak. They may be accepted by all, be. They are unchangeable, eternal. No vicissi-

vised inferences can deprive us of their consolation and support. They come fresh to us through tion and support. They come fresh to us through all the changes that have occurred or that we may experience through life. Under all our trials and tribulations we lean on the promises embodied in the words of the text for our support and consolation. We have here a promise which we who preach the Gospel and you who hear it should constantly bear in vivid remembrance. I mean, Christ is present wherever the Gospel is made known. A clear sense of Christ's presence invests the occasion with supreme importance; it hits it above all incidental surroundings. No matter whether the Gospel be presched or the worship of God be conducted in the sanctuary, or whether it be in the week day or on the Lord's Day, if it comes from the heart he is there. You listen to the preacher and think it proper to be in the house of God, but how few there are who really give their hearts to the worship of Him in the proper spirit! Too many imagine when they go to church that by so doing and by the mere fact of their presence they have luffiled all their obligations. What is necessary, nowever, is that all should think less of their merely worldly affairs and srive at a better understanding of the infinite love of Christ, through whom only they can hope to secure their salvation in the world to come. Conventionalities interier with the attendance at the churches in many cases. What we want is less constraint and a larger exhibition of love and brotherly feeling to the stranger who may perchance drop in to the house of God. Welcome him in all ways possible; open your pews to him and throw round him a mantle of sympatny and offer every attraction in your power to bring his soul to Jesus Christ.

SEVENTH AVENUE METHODIST EPIS-COPAL CHURCH.

DR. WILD ON CHRISTIAN FREEDOM Dr. Wild preached a forcible sermon yesterday morning, from Galatians, v., 1—"Stand fast, there-fore, in the liberty wherewith Christ hath made us free, and be not entangled again in the yoke of bondage." He opened his remarks by speaking of the hindrance sin placed upon man's freedom and the mission of the Gospel to impart power to gain and preserve true liberty. Christianity alone could emancipate the nations and set men free. It was now lifting us up into a higher plane of experience, socially, politically and morally. It experience, socially, politically and morally. It is not by a federation of Church and State that Christianity can best accomplish her victories. Such an alliance was a yoke on the Church and an entanglement to the State. Such and an entanglement to the State. Such unions were very apt to compromise the purity and strength of the Church and cripple and embarrass the State. All Europe at this hour is restive and suspicious, threatening and unsafe, in that the dignitaries of the Church and the gorvernment fall to recognize the best and truest relation of the Church to the State. The liberties of both are yoxed and entangled. The Kingdom of Christ is within and without, with a sovereignty and jurisdiction prior to and supreme over the State. Her empire is the world, and her jurisdiction the wide realm of numanity. The law of this kingdom lays hold of men deeper down, and rises higher than those of the State. Iney account the subjects as deathers and by penalties and rewards that are eternal they piead for peace. By provision and commission they sweep beyond the bounty of time and earth. Other kingdoms may go down—this shall inscrease till the earth shall be filled with a righteous seed and the revolving continues piedged to a perpetual peace. Let us have a free State, and the offspring of a free State will be free State, and the offspring of a free State will be free State, and the offspring of a free State will be free State, and the offspring of a free State will be free State, and the offspring of a free State will be free State, and the offspring of a free State will be free State, and the offspring of a free state will be free State, and the offspring of a free State will be free State, and the offspring of a free State will be free State, and the offspring of a free State will be free State, and the offspring of a free State will be free State, and the offspring of a free State will be free State, and the offspring of a free State will be free State, and the offspring of a free State will be free State, and

ST. STEPHEN'S CHURCH. N BY THE REV. PATHER CARBOLL-THE PARABLE OF THE SOWER—THE POWER OF

GOD'S WORD.

The Rev. Father Byron officiated at the high mass in St. Stephen's yesterday morning in presence of a large congregation. The music of the mass was of the usual high character and was rendered in good style by the choir, under the direction of the organist, Mr. Danforth. After the first gospel the Rev. Father Carroll preached an intructive sermon, based on the parable of the sower, as told in the gospel of Sexagesims Sunsower, as told in the gospel of Sexagesima Sun-day—"The seed is the word of God." The spiritual day—"The seed is the word of God." The spiritual meaning of the parable is this—the seed is the Gospel. The Gospel is preached to various classes of men. Too many are spt to forget the mission of the preacher and confound it with his personal acquirements. These people seem unmindful of the fact that when Jesus founded His church He committed His word to twelve liliterate men, and that ever since it has been confided, for the most part, to men of average intellect, who, though laying no claim to high oratorical shilittes, are judged sufficiently qualified to communicate to men all the instruction they require to save their souls. Let us avoid the sad disposition of heart which to-day is unfortunately too prevalent, and discountenance the mania for criticism. Let us take a higher and ourer view of the great mission of preaching which God has instituted for man's conversion and perseverance in good, and forget that the preache; is a man, while we listen to him as the interpreter of God's will. We should always bear in mind the words of Uhriat, "Biessed are they who hear the word of God and keep it."

CHURCH OF THE STRANGERS. SERMON BY REV. R. S. MORAN, D. D., ON THE CONDITION AND LIMITATIONS OF SPIRITUAL

called the devotionally inclined to their chosen places of worship, the air was filled with feathery flakes which augured of the severe storm which followed later in the day. Notwithstanding this fact, the Church of the Strangers in Wintbrop place was well filled. The pastor, Rev. Dr. Deems, is in Florida for his health, his pulpit, for the present, being filled by R. v. R. S. Moran, D. D., formerly of North Carolina, familiarly known as the Spurgeon of the South. The object of the dis-course was to show the conditions and limitations I. Corinthians, ii., 14—"But the natural man receiveth not the things of the Spirit of God, for they are ioolishness unto him; neither can he know them, because they are spiritually discerned." The first thought evolved by the preacher was that, as Christianity is a divine hie, it must, of necessity, follow that the facts and truths which form its constituent elements can be thoroughly comprehended only by those who are born into that life, hence the experiences which result from the exercise of faith furnish us with the conditions of spiritual knowledge, the grounds of its certifude and the limits of its possible attainment. All this is clearly implied, though not formally expressed, in the text, a brief analysis of which will show that it contains, as in a nutshell, the true philosophy of all spiritual perception. That experience is and must of necessity be the only valid source of knowledge upon this subject will appear if we consider the correlation established by the Creator between our cognative faculties and the objects cognized by them. This was largely illustrated—first, by the five senses, in which it was shown that our perception of the objective world, with its properties and laws, is derived through the exercise of the five senses. In like manuer all other knowledge, no matter what may be its origin or source, or through what faculty or inlet it is conveyed to the understanding, is in the same way derived to then the stainment of spiritual knowledge is governed by the same universal law of experience, which experience was shown to be as valid as ground of certifude as any that can be imagined. From this general position the preacher then proceeded to deduce the following certain inferences:—First, that as spiritual things are beyond the sphere of the natural man's experience of his criticism. Third, it jurnishes the most satisfactory assurance of the truth of religion and shields the believer from the attack of a learned criticism which it neither does nor cannot understand.

WEST PRESBYTERIAN CHUR I. Corinthians, ii., 14-"But the natural man receiveth not the things of the Spirit of God, for

WEST PRESBYTERIAN CHURCH.

DR. HASTINGS ON PROFIT AND LOSS OF A SOUL The usual congregation assembled in the beautiful structure of the West Presbyterian church, in Forty-second street, yesterday morning and heard an eloquent and sensible sermon by the pastor the Rev. Dr. Thomas S. Hastings. Before an nouncing his text the minister stated thar a col-lection would be taken in behalf of the Home Mission and availed himself of the occasion to make a stirring appeal in favor of the institution. Any one, he said, who loved his Saviour, his family, his country and his church should not fail to contribute. All of the many missions to which we are asked to contribute appeal strongly to us, but none so much so as the Home Mission, for its work was confined to our own land, the asylum of humanity, the home of liberty, and the lighthouse of truth. The institution was, a few months since, involved in debt to the extent of \$100.000 and it now owes \$60.000, which amount months since, involved in debt to the extent of \$100,000, and it now owes \$80,000, which amount must be cleared-up before the 1st of April. From the text, "For what is a man profited, if he snall gain the whole world and lose his own soul? or wast shall a man give in exchange for his soul?" Dr. Hastings preached a sermon orimitul of truth and sparking with eloquence. It is, said he, a question of profit and loss—a unsiness transaction; and while it is an old question, coming down to us through a long train of centuries, it is also always a new one, and will ever be such to each one of us till we have answered it to God and to ourselves.

BROOKLYN CHURCHES.

PLYMOUTH CHURCH.

MR. BEECHER ON MORAL STANDARDS. Plymouth church was densely crowded jester-day morning. Mr. Beecher aunounced as his text Romans xiii., 8 10-"For he that loveth another fulfilleth the law," and Galatians v., 14-"The law is fulfilled in one word, love thy neighbor as thyself." I am not going to preach a sermom on the subject of love, but to employ this deciaration for the clucidation of the philosophy of the use of moral standards of conduct. We are of the use of moral standards of conduct. We are enjoined to give to the community not that special love that springs from the perception of loveliness of beauty, but it is that large feeling, that state of mind when we wish all men well. This large iceling lucindes the whole race, and has no respect whatever to moral character. This is a disposition which must precede a right conception of moral standards. Every part of human lie has a moral relation, and in a large but just sense all conduct is moral conduct. Even in the lowest conditions of life, in the earliest development, men employed moral standards, both before and after every course of conduct. Even the businman thinks of it. What may I do and what may I not de? Though it may be imperfect, the root of obligation is there. So in the lowest scale there is a kind of rude moral standard, No matter how erroneous, how imperfect, that is not the question; but that there is such a standard, and that, by their very organization, as soon as men act together in society relations thay have moral standards; third, by civilization. In making more of each, man makes more of society. And thus Mr. Beecher proceeded at great length, and with his peculiar lorce of logic and felicity of linustration to elucidate his position, and emforcing on his audience the duty of a charity and benevolence which should emorace all mankind as brothers in whose well being we should be interested. enjoined to give to the community not that

TALMAGE'S TABERNACLE

RECTIFICATION OF THE POUNTAINS OF MUNICIPAL

The Tabernacle was crowded during the forenoon services yesterday. Rev. De Witt Talmage preached, taking for his text II. Kings, II., 19, 20, 21, 22. There always has been an intimate con-nection between iniquity and dirt. The flithy parts of the great cities are always the most iniquitous parts. The gutters and the pavements of the Pourth ward, New York, illustrate and symthe Fourth ward, New York, illustrate and symbolize the character of the people in the Fourth ward. The first thing that a bad man does when he is converted is thoroughly to wash himself. There were this morning on the way to the different churches thousands of men in proper apparel who before their conversion were unfit in their Sabbath dress. When on the Sabbath I see's man uncleanly in Ms. dress my suspicions in regard to his moral character are aroused, and they are always well abiution God has cleft the continents with rivers and lakes and has sunk five great oceans, and all the world ought to be clean. Away, then, with the dirt from our cities, not only because the physical health needs an abiution, but because all the great

upon editors and authors and book publishers and parents and teachers rests the responsibility of what they shall read. Almost every man you meet has a book in his hand or a newspaper in his pocket. Wast book is it you have in your pocket what newspaper is it you have in your pocket Ministers may preach, reformers may plan, philianthropists may toil for the elevation of the suffering and the criminal; but until

ALL THE NEWSPAPERS OF THE LAND set themselves against an iniquitous hierature until then we will be fighting against learful odds Every time the printing press cylinders turn they make the earth quake. From them goes forther thought like an angel of light to feed and bless the world, or like an angel of darkness to smite it will corruption and sin and shame and death. May God by His omnipotent spirit purify and clevate he American printing press. The community can no more afford to have ignorant men in its mids than it can afford to have uncased heres.

corruption and sin and shame and death. May God by His omnipotent spirit purify and clevate the American printing press. The community can no more afford to have ignorant men in its midst than it can afford to have incaged hyenas. Ignorance is the mother of hydra-headed crime. Thirty-one per cent of all the criminals of New York State can neither read nor write. Intellectual darkness is the presursor of moral darkness. I know there are educated outlaws, men who through their sharpness of intellects are made more dangerous. There are, even in New England, 191,000 people who can neither read nor write; in the State of New York, 240,000; while in the United States there are nearly 6,000,000 who can neither read nor write. In view of this lact I am in favor of compulsory education. (Appliance.) The Eleventh ward of New York has 5,000 children who are not in school. When parents are so bestial as to neglect this duty to the child the law, with a strong hand, at the same time with a gentle hand, ought to lead these fittle ones into the light of intelligence and good morals. * * * The officers of the law ought to go down into the cellars and up into the garrets and bring out these benighted little ones and put them under educational influences, after they have passed through the bath and comb, putting before them the spelling book and teaching them to read the Lord's Prayer and the Sermon on the Mount. Our city ought to be tather and mother both to these outcasts. The preacher proceeded to recommend the diffusion of the Gospel and something to eat for the enelly or never do at all. In that day, when those and benediction of a Christian name, and that through our instrumentality it shall be known on earth and in heaven that many lost became many found.

CHRIST CHURCH.

CHRIST CHURCH. SERMON OF REV. DR. SCHENCE, OF BROOKLYN. At Christ church, corner of Fifth avenue and Thirty-fifth street, yesterday morning, the above eloquent preacher held forth to a large and fash-ionable congregation. The beautiful edifice is an warmth of color and general harmonious designs, are evidently copied after the famous Mosque of St. Sophia in Constantinople; indeed, the very chandellers are almost an exact copy—on a smaller scale—candles and all, of those in the famous Turkish mosque. The music, as usual, was of a very high order, and the ritualistic ceremonies embracing it imposing and effective to the last degree. The anthem rendered by the choir was especially fine, and the so; rano's voice was like the notes of a lark—rich, as with the melody of May—swelling above the fresh, sweet voices of the choristers. Dr. Schenck took for his text St. Mattnew xx., 7—"Because no man hath pired us." He said the Christmas garniture is shrivelling in our churches; in many of them the walls are bare of evergreens, the emblems of the gale season. The seasons of the Epiphanies are past and to-day we find ourselves midway in our preparations for Lent. In changing from the lessons of Isalan to Jeremiah we are recalled from the consideration of Christ to ourselves, and it is meet that we should be called from these celestial observations to our own purification. In doing so we must recoil from these celestial observations to our evealed: our meanness, leanness, our imperfect humanity "cribbed, cabin'd and confined," until we cry out "O Lord! what are we; what are we?" And we almost hear the voice which says, "Depart from me, I never knew ye." The words of the text come to the all-day loungers. "No man hath hired us," and I propose this text not only because it is suggested by the calendar occasion, but because it is suggested by the calendar occasion, but because it biazons the idea to the comprehension of the most ignorant. People every day are condoning offences, excusing lafidelities to church service by a thousand petty subteringes, trying to blunt the edge of the inexorable voice of that mentor, conscience. I can almost see the tearful Ho:y Ghost, patient, watchild without weariness, trying to save the soul, and, on the other hand, the field, the enemy of souls—ior I am a profound believer in a personal devil.

CATHOLIC CHURCH DISCIPLINE. alistic ceremonies embracing it imposing and effective to the last degree. The anthem

CATHOLIC CHURCH DISCIPLINE.

NEWARK-MANIFESTO OF BISHOP CORRIGAN.

On Wednesday atternoon of this week the Catholic clergy of the diocese of Newark will assemble at the Catholic Institute, in the city of Newark, to hold the first conference that was ever held in that diocese. The nature and object of a conference in the Catholic Church, which is seldom resoried to unless in countries where canon law pre vails, is fully set forth in the following circular, issued by Bishop Corrigan. An adoption of the custom in every diocese would be the first step toward the establishment of canon law in this

country.

Rev. Dear Sin:—

For several hundred years, in fact, from the tenth century, at least, as we learn from Thomassin and other writers on ecclesiastical discipline, it has been customary in the large and populous diocesses of France, dermany and England to hold theological conferences at stated times, both in order to insure uniformity of discipline throughout the various parishes and to promote a love of study among the clerry. In the tile of St. Ulric, Bishop of Augsburr, who died July 4, 973, it is related that he paid special attention to these conferences, and spoke of them as a praiseworthy custom already long established.

After the council at Trent St. Charles Borromeo, recognizing the great good that might accrae from such meetings of the clerry even in the smaller Italian dioceses, directed in his first Council of Milan (C 29) that conferences should be established everywhere throughout his reaped from these reunions of the clerry have been so abundant the satisfaction to the clerry have been so directed in his first Council of Milan (C 29) that conferences should be established everywhere throughout his ecclesiastical province. Since that time the fruits ecclesiastical province. Since that time the fruits reaped from these reunions of the clergy have oeen so abundant the satisfaction that followed their introduction has been so general that the custom of holding conferences has become part and parcel of recognized Church discipline. In fact, wherever canoon law prevaits Bishops are expected in reporting to the Holy see the condition of their duor, set to answer the following questions:—"An horeaster Conferentia Theologica Morais, set Casum Conscientive, et claim Secroum Ritaum, et quot etcisus habeantur, et qui distintersist, et quinam profectus ex tills habeantur. Authority et al. Accentur, et qui distintersist, et quinam profectus ex tills habeantur. Authority et al. Accentur, et qui distintersist, et quinam profectus ex tills habeantur. Authority et al. Accentur, et qui distintersist, et quinam profectus ex tills habeantur. Authority et al. Accentur, et qui distintersist, et quinam profectus ex tills habeantur. Authority et al. Accentur, et qui distintersist, et quinam profectus ex tills habeantur. Authority et al. Accenture et al.

piease find a copy of the cases to be solved on that occasion. The cases for the nume conferences will be distributed later.

As the chief object in view is that the clergy should keep up the study of theology, the cases will be made to embrace the leading principles of a treatile, rather than knotty questions on some particular point; and for a like reason, that not merely two or three but, as far as possible, all may be incited to study, the Moderator of the Conference, after the solution of the cases by those previously appointed, will call on others present, at his discretion, for an expression of opinion.

In addition to the case of conscience a dogmatic case is also introduced, on account of the cop general neglect among us of that special province of theology which is so necessary, nevertheless, to every poststor of soulis who is obliged to instruct his flock in sound doctrine, and to be all a sys ready to satisty every one that asketh a reason for the hope which is in him."

In conclusion, reverend dear sir, I trust you will take an active interest in this matter; coming to the conterence, not merely because the councils of the Church require all who have charge of souls to be present but more especially because in learning more efficaciously how to look after our shocks we shall also provide more securely for the salvation of our own souls and may not incur the threat of vivine vengeance. "Quie is scientum repuisat, repeliant &:

Wishing you sincerely the joys of this holy season, I remain, reverend dear sir, very truly yours.

ishing you sincerely the joys of this holy season, I shing you sincerely the joys of this holy season, I sain, reverend dear er, very truly yours + MICHAEL, Bishop of Newark.

THE JERSEY CHURCH SCANDAL.

A SECESSION IMMINENT—ONE OF THE ELDERS TENDERS HIS RESIGNATION.

A very slim congregation attended in the Church of the Scandal, Jersey City, yesterday. It was expected that the Rev. Mr. Prench, Clerk of the Presbytery, would appear and prometigate the judgment pronounced upon Mr. Glendenning. Accordingly many friends of the latter remained away. Mr. French did not put in an appearance, however. The services were conducted by the Rev. Mr. Bidwell, of New York. Glendenning was seated in one of the pexs. As the case

it as a positive necessity. A flithy city always has been and always will be a wicked city.

The newspapers of any place are the test of its morality or immorality. The newsboy that runs along the street with a roll of papers under his arm is a tremendous force that cannot be turned aside nor resisted, and at his step the city is elevated or degraded. The hungry, all devouring American mind must have something to read, and upon editors and authors and book publishers and upon editors and authors and book publishers and parents and teachers rests the responsibility of what they shall read, Almost every man you

hold," says Mr. Bowell, "that the judgment of the Presbytery is binding, and that the pastoral relations of Mr. Glendenning to the Prospect avenue church have been dissolved. I am dragged along by the trustees under protest, I do not want to separate myself from my church. I differ with the other elder (Mr. Dunne) and the trustees in holding that the jurisdiction of the Presbytery in this case cannot be questioned."

The meeting held a few evenings since at Mr. Howell's residence was private, and was very stormy. The communication of the Presbytery was received, and it brought out a warm discussion. It set forth that the Presbytery was actuated by the most triendly feeling toward the Prospect avenue church in the decision of this case, and a committee of nine was appointed to confer with the trustees of the said church in order to have the judgment promulgated. As soon as the communication was read one member jumped up and moved to lay it on the table. Another opposed this motion, saying it would be disrespectful to the Presbytery. It was finally resolved that the communication be placed on file.

"When is that committee going to meet your session?" asked a HERALD reporter of one of the trustees.

"Not till we invite them," was the prompt re-

session?" asked a HERALD reporter of one of the trustees.
"Not till we invite them," was the prompt re-

"Not till we invite them," was the prompt reply.
"But does Mr. Girndenning receive his salary in the meantime?" was the next query.

To this the trustee nodded assent with a confidential air, and remarked, "That will have to be settled when we meet next Tuesday evening."
Fourteen members have withdrawn from the church since the finding of the verdict. If the trustees at their meeting on Tuesday evening should join issue with the authority of the Prespytery an extra session of the inter will be o lied and rigorous measures adopted. In such a case the members of the church who adhere to Glendenning's fortunes threaten to revolt and establish a sect for themselves.

THE COURTS.

FIFTY-SEVENTH STREET COURT. Before Juage Bixby. A WICKED OLD MAN.

Thomas Fitzgerald, an old man of sixty-four, was arraigned on a charge of stabbing a young man named Joseph Courtney in the right groin, and probably latally wounding him. It appeared and probably fatally wounding him. It appeared that several young men and young women gathered in the old man's room, at No. 342 First avenue. on Saturday evening, and refused to leave when ordered to do so by him on their becoming disorderly. In attempting to eject them by force a scuffle took place, during which Courtney was wounded, but the old man denies that it was he who cut him. He was neld for trial in default of \$1,000 bail.

ALLEGED THEFT. Morris Ottinger, of No. 1,345 Third avenue, was charged with the theft of a promissory note amounting to \$150, signed by him and payable to the order of Niel McCal um & Brothers, in Spruce street, who failed recently. Joseph Moss, a boy, testified that he went to the defendant's place of testified that he went to the defendant's place of business and presented the note for payment on two different occasions. One hundred dollars had been paid of the amount of the note and the boy's orders were to get the remaining \$50. Ottinger, on getting hold of the note, it was alleged, relused to give it back to the boy; hence the alleged larceny. Ottinger explained that he had kept the note only for the purpose of taking it to the Grocers' Bank and finding out whether or not there was something irregular concerning it. The case was mixed up so by a man named Hess, who pretends to be a lawyer, that a clear understanding of the lacts was with difficulty obtained. In order to get fur her evidence the case was adjourned until to-day week.

COURT CALENDARS-THIS DAY.

Supreme Court—Chambers—Held by Judge Lawrence,—Court opens at half-past ten A. M.—
First Monday's motion calendar will be called at half-past eleven A. M.
Supreme Court—Special. Term—Held by Judge Van Vorst.—Demuiters—Nos. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 18, 14, 15, 16, 17, 18. Issues of law and fact—Nos. 122, 72, 78, 61, 123, 127, 131, 132, 137, 138, 139, 144, 145, 146, 147, 149, 154, 155, 156, 187, 188, 189.
Supreme Court—Circuit—Part 2—Held by Judge Van Brunt.—New numbers—1018, 998, 888, 338, 1062, 1896, 164, 1830, 1265 8, 88, 1122 5, 683, 1502 5, 640. Part 3—Held by Judge Lawrence—Nos. 1557 5, 912, 915, 1887, 2179, 295, 1589 5, 1591 5, 211, 2113, 1593 5, 2107, 1325, 937, 979, 1187, 1445, 253, 877, 685 5, 1119, 1715, 937, 257, 785.
Supremor Court—Terial Term—Part 1—Held by Judge Speir.—Nos. 313, 1031, 593, 351, 855, 653, 849, 717, 887, 693 5, 72, 199, 753, 585, 97. Part 2—Held by Judge Speir.—Nos. 313, 1031, 593, 351, 855, 653, 849, 717, 887, 693 5, 721, 199, 753, 585, 97. Part 2—Held by Judge Speir.—Nos. 313, 1031, 593, 351, 856, 653, 849, 717, 887, 693 5, 721, 199, 753, 585, 97. Part 2—Held by Judge Speir.—Nos. 313, 1031, 593, 351, 856, 653, 849, 717, 887, 693 5, 734, 906, 882, 126, 930, 694, Supremor Court—General Term—Held by Judges Monell and Freedman.—Nos. 1 to 38 inclusive.
Supremor Court—General Term—Held by Judges SUPREME COURT-CHAMBERS-Held by Judge

Judges Monell and Freedman, Alba, 100 Judge Clusive.

SUPERIOR COURT—SPECIAL TERM—Held by Judge Sedgwick.—Bemurrers—Nos. 1 and 2. Issues of fact—Nos. 1 to 61 inclusive.

COMMON PLEAS—EQUITY TERM—Held by Judge Loew.—Nos. 1 to 57 inclusive.

COMMON PLEAS—TRIAL TERM—Part 1—Held by Judge Larremore.—Nos. 1244, 2009, 1098, 2177, 1154, 2301, 2332, 2370, 1870, 1093, 2302, 1110, 1105, 1223, 1194. Part 2—Held by Juage J. F. Daly.—Nos. 2182, 1212, 1230, 962, 2238, 2178, 1432, 119, 1203, 749, 1260, 126336, 1264, 1265, 1266.

Marine Court—Trial Term—Part 1—Held by Judge Shea.—Nos. 2626, 657, 1099, 1155, 1293, 1357, 1492, 1699. Nos. 2182, 1212, 1239, 903. 2208, 2178, 1432, 119, 1203, 749, 1260, 126354, 1264, 1265, 1268.

Marine Court-Trial Term-Part 1—Held by Judge Suea.—Nos. 2828, 657, 1099, 1155, 1233, 1357, 1365, 1368, 1381, 1247, 1105, 890, 1140, 1297, 1592, Part 2—Held by Judge Alker.—Nos. 784, 1211, 1381, 354, 1393, 1393, 1397, 1398, 1399, 1490, 1403, 1410, 1412, 1413, 1414. Part 3—Held by Judge McAdam.—Nos. 1091, 481, 1654, 1395, 2599, 1102, 2735, 905, 503, 562, 1073, 1146, 1722, 1858, 1859, 2031, 1913, 2343, 2374, 58, 2492, 2450, 2592, 2503, 5232, 2538, 2544, 2556, 2568, 2612, 2639, 2657, 2722, 2506, 2164, 2082, 439, 957.

COURT OF GENERAL SESSIONS—Held by Judge Sutheriand.—Toe People vs. John Ryan and Thomas O'Connor, robberty; Same vs. James Brennan, robberty; Same vs. William Gill, robberty; Same vs. John Gray and William Smith, burglary; Same vs. John McCarthy, burglary; Same vs. Thomas Declar, burglary; Same vs. Otto Oswald, burglary; Same vs. John McCarthy, burglary; Same vs. Charles H. Carroll, grand larceny; Same vs. Lolla Chreste, grand larceny; Same vs. Helen Miller, grand larceny; Same vs. Helen Miller, grand larceny; Same vs. Helen Miller, grand larceny; Same vs. Sewald Richards, Isles pretence; Same vs. Peter Gilmartin and Richard, Isles pretence; Same vs. Peter Gilmartin and Richard Hoy, Islase pretence; Same vs. George William, petit larceny; Same vs. John Coswell, petit larceny; Same vs. John Coswell, petit larceny; Same vs. John Gray, burglary; Same vs. John H. McDowell, assault and battery.

Court of Overs and Terminer—Held by Judge sarrett.—The People vs. John Gray, burglary; Same vs. Louis Henderson, grand larceny; S

A MUTILATED MILLION.

AN ELDORADO IN AN UPTOWN RAG SHOP-LITTLE BOYS AND GIRLS CARRYING TEN THOUSAND DOLLARS A PIECE AROUND IN THEIR

the Herald office a day or two ago :-New York, Jan. 28, '75. Mr. Janes Gondon Besent:

Dear Sir Senciosed you will find a sample of money
that was found to-day in a bail of rags in a rag shop 48
West 32th at this money is cut as sample with the center
out and the center missing the amount found is fourteen
pounds of these triumnings mostly fives this is queer but
there is no queers amoung them Flouse make a note of
this in your journal,

G. S.

A reporter of the HERALD, who was detailed to solve the mystery, called at the rag shop in question, which is located in West Thirtyninth street, between Ninth and Tenth avenues, but the abode of mystery was closed for that evening. Then a visit was paid to the Twen-tieth preciact station house in West Thirty-seventh street, which is in charge of Captain Washburne. The captain was absent on police business, but Sergoant Westervelt, who was in charge of the desk, heard the strange story with astonishment, and detailed Officer Lambertson to accompany the reporter in search of the myste-

rious bank notes.

"Why," said Officer Lamoertson, a big. strapping fellow, "everybody around here has got lots of money. Little boys are going around the streets with \$15,000 and \$20,000 in their pockets, and it is all good money, but they don't know what to do with it, as the middle part of the bills that have the medallions engraved are all cut out, and there

the medallions engraved are all cut out, and there has not been anything found but the corners of the 55 bills, and the bottom and top strips of the \$1 and \$2 bills are cut lengthwise."

While walking turough Thirty-niath street the reporter and the policeman met a man named George Squier, who came out of a butcher shop, which is located in a tenement block, and he announced that ne was the writer of the letter to the HERALD. He stated that he had received samples of the bills, which were of the denomination of one's, two's and sve's on a national bank of

[CONTINUED ON NINTH PAGE.]